# THE

# ARAIGNEMENT

## *AND EXECVTION*

of the late Traytors, with a relation of *the other Traytors, which were executed at Worceſter*, the 27. of Ianuary *laſt paſt.*

LONDON
*Imprinted for* Ieffrey Chorlton,
and are to be ſolde at his ſhop, at
the Great North dore of Powles.
1606.

# TO
## All faithful and obedient Subiects

*Entle Reader, the horrible and abhominable Treaſon of the Traytours lately executed, with many others, ſome already executed at Worceſter, and others their confederates, whome God of his mercie at his good pleaſure bring to light, and giue the due puniſhment of their deſerts. This treaſon I ſay, ſo horrible and deteſtable in the ſight both of God and man, for which their bewitched hearts, not hauing that true repentance, that in*

*true Christians may be required: I haue set thee downe a briefe discourse touching the Arraignement of these that were here in London and Westminster, vpon iust condemnation executed vpon Thursday and Friday being the 30. and 31. dayes of Ianuarie last past, to the ioy of all true subiectes, that liuing vnder so blessed and gratious a King, may reioyce to see the cutting off, of all such accursed traytors, as entend the death of his Maiestie, and subuersion of the whole kingdome: and so beseeching God to roote out all such wicked weedes as may bee hurtfull in so good a ground as this our land, which I hope dooth containe a world of louing Subiectes vnto his Maiestie, and their Countrie,*

*trie, which do continually pray to God to blesse his Maiesty, with our gracious Queene, Prince* Henrie, *and the rest of his royall Progeny, with long life, a blessed peace, and neuer ending happinesse, & to continue his holy worde and blessed Peace among vs, and to giue vs all grace with one heart, euer to loue & serue him in all true faithfulnesse. Fend.*

Your louing friend,

T. VV.

# A Briefe Diſcourſe vpon the Arraignement and Execution of the 8. Traytors, *Digbie*, the two *Winters*, *Grant*, *Ruckwood*, *Caies*, *Bates* and *Johnſon*, alias *Faulks*, foure of which were executed in *Paules Churchyeard* in *London*, vpon Thurſday being the 30. of *Ianuary*: the other 4. in the olde *Pallace* in *Weſtminſter*, ouer againſt the *Parliament houſe*, vpon *Friday* next following.

NOt to aggrauate the ſorrow of the liuing in the ſhame of the dead, but to diſſwade the idolatrouſly blinded, from ſeeking their owne deſtruction, in the way to damnation, I

haue here briefely ſet downe a diſcourſe of the behauiour and cariage of the eight perſons afore named, from the time of their impriſonmẽt, to the inſtant of their death: the nature of their offence, the little ſhew of their ſorrow; their vſage in priſon, and their obſtinacie to their end. Firſt, for their offence, it is odious in the eares of all humaine Creatures, that it could hardlie be belieued, that ſo many monſters in nature, ſhoulde carry the ſhapes of men: Murther, oh, it is the crying ſinne of the world, and ſuch an intended Murther, as had it taken effect, would haue made a worlde to crie; and therefore the horror thereof, muſt needes bee hatefull to the whole world to heare of it.

Men that ſaw them goe to their Execution; did in a ſorte grieue, to ſee ſuch proper men in ſhape, goe to ſo ſhamefull an end, but the end was proper to men of ſo vnproper minds, who to ſatisfie a blinded conceite, would forget their duties to God and their King, and vnnaturally

ſeeke the ruine of their Natiue Countrie: They are ſaid to be borne vnhappie, that are not ſome way profitable to their Countrie, and then, hovv accurſed are they borne, that ſeeke the deſtruction of the whole Kingdome?

Papiſtes will perhaps idlely ſay, it was a bloody execution, but in reſpect of their deſert, in the blood they entended to haue ſhedde, it was a mercifull puniſhment; For if *Iezabel* a Queen for ſeeking the murther of one priuate man, was throwne out of a window, and fedde vppon by dogs: Hovv can theſe people bee thought to be cruelly vſed, that could entend and practiſe ſo horrible a villany, as the death of ſo gracious a King, Queene and Prince, ſo Noble Peeres, & the ruine of ſo flouriſhing a Kingdome.

But ſince my entent is chieflie to make report of the manner of their demeanors from the priſon to the Arraignement, & from thence to Execution. I will truely ſet downe, what I haue gathered, touch-

ing the ſame. After their apprehenſion in the Counurie, and brought vp to *London*, vpon the Apparance of their foule treaſon, before his Maieſties moſt Honorable Councell, they were by their commaundement committed to his Maieſties Tower of *London*, where they wanted nothing, that in the mercy of a Chriſtian prince, was thought fit, and indeed too good for ſo vnchriſtian offenders.

For in the time of their impriſonment they ſeemed to feele no part of feare, either of the wrath of God, the doome of Iuſtice, or the ſhame of ſinne; but as it were, with ſeared Conſciences, ſenceles of grace, liued, as not looking to die, or not feeling the ſorrow of their ſinnes; and now that no ſubtill Foxe, or rather Gooſe, that would faine ſeame a Foxe, ſhall haue cauſe, to ſay or thinke, that the Iuſtice of the lawe hath not beene truely miniſtred, according to the rules of the diuine will, behold here a true report, as I ſaid before of their behauiour, and carri-

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riage, from their apprehenſion, to their impriſonment, and from condemnation to their execution. In the time of their impriſonment, they rather feaſted with their ſinnes, then faſted with ſorrow for them; were richly apparrelled, fared deliciouſly, and tooke Tabacco out of meaſure, with a ſeeming careleſneſſe of their crime, as it were daring the Law to paſſe vppon them: but, the Almightie, and our moſt mercifull good God firſt reuealed them. His Maieſties and his Counſailes carefull head apprehended them, the law plainely did diſcipher them, Iuſtice gaue iudgement on them, and death made an end of them: but to come to their Araignment, and to deliuer the manner of their behauiour, after they went from the Tower by water & come to Weſtminſter before they came into the hall, they made ſome halfe howres ſtay, or more in the Star chamber, whether being brought, and remaining til the Court was all ready to heare them, and according to the lawe

giue iudgement on them, it was ſtrange to note their carriage euen in their verie countenances: Some hanging downe the heade, as if their heartes were full of doggednes, and other forcing a ſterne looke, as if they would feare death, with a frowne, neuer ſeeming to pray, except it were by the dozen, vpon their beades, and taking Tabacco, as if that hanging were no trouble to them; ſaying little but in commendation of their conceited religion, crauing mercy of neyther God nor the king for their offences, and making their Conſciences, as it were as wide as the worlde; and to the verie gates of Hell, to be the cauſe of their helliſh courſes to make a worke meritorious.

Now being come into the hall, and vpon the ſcaffold at the barre ſtanding to aunſwere to their Inditements, They all pleaded not guiltie, but were all found guiltie, *Digby* without crauing mercie, or fauour, of either God, or the King made

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onely fiue worldly requeſts, that his wife might haue her Ioynter, his children the lands intailed, by his father; his ſiſters their legaſies in his hand vnpaid, his debts paide, and for his death, to bee beheaded, and not hanged.

*Robert Winter* in like manner thinkeing himſelfe alreadie halfe a Saint for his whole villanie, ſaide little to any purpoſe, that eyther made ſhew of ſorrow, or ſought mercy, but onely made a requeſt to the king for mercy towardes his Brother, in regarde of his offence as he ſaide, thorough his onely perſwaſion.

His brother ſayed little, but with a guiltie conſcience, ſvvallovved vp a cõcealed griefe, with little ſhevv of ſorrow for that time.

*Graunt* ſtubborne in his idolatrie, ſeemed nothing penitent for his villanie, asked little mercy, but as it vvere

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careles of grace receiued the doome of his deſert.

The yonger *Winter* ſaide little, but to excuſe the fovvlenes of his fact, in being dravvne in by his brother, and not of his ovvne plotting, vvith little talke to litile purpoſe troubled the time the leſſer vvhile.

*Ruckwood* out of a ſtudied ſpeech vvould faine haue made his bringing vppe and breeding in idolatrie, to haue beene ſome excuſe to his villanie, but a faire talke, could not helpe a fovvle deed, and therefore being found guiltie of the treaſon, had his iudgement vvith the reſt of the traytors.

Novv after their condemnation and iudgement, being ſent backe to the Tovver, there they remayned till the Thurſeday following; vpon ſleddes and hurdles they were drawne into Powles Churchyearde; Fowre of them, vz. *Euerarde Digbie*, the elder *Winter*, *Graunt*, and *Bates*, of whome I forgat to ſpeake, ha-

hauing no great matter to ſpeake of, but onely that being a villanie, and hoping of aduancement by the ſame, he had the rewarde of a traytor.

Now theſe foure being drawne to the Scaffolde, made one purpoſe for their execution: Firſt went vp *Digbie* a man of a goodly perſonage, and a manly aſpect, yet might a warie Eye in the change of his countenaunce, beholde an inwarde feare of death, for his colour grew pale and his eie heauie, notwithſtanding that hee enforced him ſelfe, to ſpeake as ſtoutly as hee could, his ſpeech, was not long and to little good purpoſe onely that his belied conſcience, being but indeed a blinded conceit, had led him into this offence, which in reſpect of his religion *alias* in deede Idolatrie, hee held no offence but in reſpect of the law he held an offence for vvhich, hee aſked forgiuenеſſe of God, of the king, and the vvhole kingdome, and ſo vvith vaine, and ſuperſtitious croſſing of himſelfe betook

him to his Latine prayers, mumbling to himselfe, refusing to haue any prayers of any, but of the Romish Catholicks, vvent vp the Ladder and vvith the helpe of the hangman made an end of his vvicked daies in this vvorld.

After him vvent *Winter*, vp to the Scaffold vvhére he vsed fevv vvords to anie good effect, vvithout asking mercie of either God or the king for his offence, went vp the ladder, and making a fevv prayers to himselfe, staide not long for his execution

After him went *Graunt*, who abhominably blinded with his horrible idolatrie, though he confessed his offence to bee hainous, yet would faine haue excused it by his conscience, for Religion : a bloodie religion, to make so bloody a conscience: but better that his bloode and all such as hee was, should bee shed by the iustice of law, then the bloode of many thousandes to haue beene shedde by his villanie, without lawe or iustice:

but

but to the purpose, hauing vsed a fewe idle wordes to ill effect, hee was as his Fellowes before him, ledde the way to the Halter: and so after his crossing of himselfe, to the last parte of his tragedie.

Last of them came *Bates*, who seemed sorie for his offence, and asked forgiuenes of God, and the king, and of the whole kingdome, prayed to God for the preseruation of them all, and as hee sayed, onely for his loue to his Maister, drawne to forget his duety to God, his king and Countrie, and therefore was now drawne from the Tower to Paules Churchyeard, and there hanged & quartered for his treacherie. Thus ended that dayes busines.

The next day being Friday, were drawne from the Tower to the old Pallace in VVestminster, ouer against the Parliament house, *Thomas Winter* the yonger brother, *Ruckewoode*, *Cayes* & *Faulks* the Miner, iustly called the Deuill of the Vault: for had hee not beene a Deuill

incarnate, he had neuer conceiued ſo villanous a thought, nor beene employed in ſo damnable an action.

The next day being Friday were drawn from the Tower to the olde pallace in VVeſtminſter, *Thomas Winter*, *Rookewoode* *Caies* and *Faulkes*, where *Winter* firſt being brought to the Scaffolde, made little ſpeech, but ſeeming after a ſort as it were ſorry for his offence, and yet croſſing himſelfe, as though thoſe were wardes to put by the Deuils Stoccadoes, hauing already made a wound in his ſoule, of which, he had not yet a full feeling, proteſting to die a true Catholicke as hee ſaid; with a very pale and dead colour went vppe the ladder, and after a ſwing or two with a halter, to the quartering block was drawn, and there quicklie diſpatched.

Next him came *Ruckwood*, vvho made a ſpeech of ſome longer time, confeſſing his offence to God, in ſeeking to ſhedde blood, and asking therefore mercy of his diuine Maieſtie, his offence to the King, of whoſe Maieſtie hee likevviſe humbly

asked

aſked forgiuenes, his offence to the whole ſtate of whom in generall he asked forgiueneſſe, beſeeching God to bleſſe the king, the Queene, and all his royall Progenie, and that they might long liue to raigne in peace, and happineſſe ouer this kingdom, but laſt of all to marre all the pottage with one filthy weede to mar this good prayers with an il concluſion: he praied God to make the king a Catholike, otherwiſe a Papiſt, which God for his mercy euer forbid: and ſo beſeeching the King to bee good to his wife and children, proteſting to die in his Idolatry, a Romiſh Catholicke, hee went vppe the ladder, and hanging till hee was almoſt dead, was drawne to the blocke, where he gaue his laſt gaſpe.

After him came *Caies*, who like a deſperate villaine vſing little ſpeech, with ſmall or no ſhew of repentance, wente ſtoutelie vp the ladder, where not ſtaying the Hangmans turne, turned himſelfe of with ſuch a leape, that with the ſwing,

he brake the Halter, but after his fall, was quicklie drawne to the blocke, and there was quicklie deuided into foure partes.

Last of all came the great Deuill of all, *Faulkes alias Iohnson*, who shoulde haue put fire to the powder: His body being weake with torture and sicknes, he vvas scarse able to goe vp the ladder, but yet vvith much adoe, by the helpe of the Hangman, vvent hie enough to breake his necke vvith the fall: vvho made no long speech, but after a sort, seeming to be sorrie for his offence, asked a *kinde* of forgiuenes, of the King, and the State, for his bloodie intent, with his crosses & his idle ceremonies, made his end vpon the gallowes, and the blocke, to the great ioy of the beholders, that the land vvas ended of so vvicked a villanie.

*T*hus haue *I* ended my discourse vppon the Arraignement, and execution of these eight traitors executed vpon thursdaie, and friday last past in paules church-yard

and

and the old pallace at westminster.

Now there is certaine report of the execution done on mundaie being the 27. of Ianuarie in the citie of worcester, vpon one *Perkins* and his man, for the receiuing of traitors. God be blessed for it and continue the Iustice of law to be executed vpon all such rebellious and traitorous wretches as either plot such villanies, conceale such treasons, or relieue such traitors, for since the betraying the Lord of heauen and earth, was there euer such a hellish plot practised in the world? if the Pope were not a verie Diuill, and these Iesuites, or rather *Iebusites*; and *Satanicall Semenaries*, verie spirites of wickednesse, that whisper in the eares of *Euah* to bring a world of *Adams* to distruction how could nature be so senceles or reason so graceles as to subiect wit so to wil, as to run all headlong to confusion? is this a rule of religion? or rather of a legiō, where the *Sinagogue* of Sathan sat in counsaile for the worlds destruction, for the satisfactiō

of

of a lowzie humor or bloudy deuotion, or hope of honor, or to make waie to some mad fury to bring the most florishing kingdome on the earth to the most desolation in the world, to kil at one blow or with one blast, King, Queene, Prince and Peere Bishop, Iudge, and Magistrate to the ruine of the land, and vtter shame to the whole vvorld, and left naked to the inuasion of anie enemie: is this a holy father that begets such vvicked children? is this religion, vvhere is no touch of charitie? or is there anie sparke of Grace, in these priestes? that so poison the soules, & breake the neckes of so many people.

Ignorance in the simple and Idolatrie in the subtil, take ceremonies for certainties superstition for religion enuie for zeale, and murther for charitie, what can that church be but hell where the diuill sings such masses: *seruus seruorum* saies hee that would be *Dominus dominorum* seruant of seruants, that would be maister of maisters; is not he a cunning heards-man,

that

that can make one painted cow, or printed Bull giue him more milke, then many a Heard of better kine: are not theſe ſweete Notes to bee taken in the nature of the Popiſh gouernment, kill princes; ſowe ſeditions, maintaine bawdie houſes, blinde the ſimple, abuſe the honeſt, bereaue the innocent, ſweare and forſweare, ſo it be for the popes profite, the Church will abſolue you, and if you miſſe the marke to hit the miſchiefe you ſhoote at, you ſhall bee a hanging Saint, till you bee taken downe to the Deuill. Oh fine perſwaſions, that infinite ſinnes by numbred prayers, inward curſes, by outward croſſings, an offence againſt God by a pardon from man, ſhould be beleeued to be helped. A child cannot conceiue it, a wiſe man cannot diſgeſt it, and ſurely none but either blind women or mad men can beleeue it. If a man would but a little looke into their Idolatries, hee ſhould ſee a worlde of ſuch mockeries, as would make him

both laugh at their fooleries, and abhor their villanies. Their *k*iſſing of babies, their *k*neeling to wodden Ladies, their calling to Saintes that cannot heare them, their praying by the dozen, their ta*k*ing of penance, their pilgrimages to Idols, their ſhauings and their waſhings, their confeſſions and their croſſinges, and their diueliſh deuiſes to deceiue the ſimple of their comfort. Theſe with a worlde of ſuch trickes, as would ma*k*e *I*a*ck*e an Apes a fine Iugler: He that coulde ſee them with that cleare eye, that can iudge betwixt light and darkenes, woulde, if they were his f: iendes, be ſorry for them, if his enemies, laugh at them, and howſoeuer, or whatſoeuer leaue them, & ſay as he may ſay, that *Papiſtrie* is meere *Idolatrie*, the *Pope* an incarnate Deuill, his Church a Synagogue of Satan, and his prieſtes the verie locuſtes of the earth.

But let vs leaue them to their loathſome puddles, and let vs bee than*k*efull to Almightie God, for the cleare water of life,

that

that in his holy worde, wee receiue from the fountaine of his gracious mercie, & let vs a little looke into the difference betwixt the Traiterous Papiſt, that dieth for his villanie, and the faithfull Proteſtant that dyeth for the truth of his conſcience in the beliefe of the worde of God.

The trayterous Papiſt will pull downe princes, and ſubuert Kingdoms; murther and poyſon whome they cannot commaund; The faithfull proteſtant praieth for princes, and the peace of the people, and will endure baniſhment, but hate rebellion: The proud papiſt will ſhewe intemperancie in paſſion, while the humble proteſtant will embrace affliction with patience: The Proteſtant cries to GOD for mercie for his ſinnes, the Papiſt giues authoritie to ſinne, when before the offence the pardon is purchaſed.

I ſay, was it not a ſtrange ſpeech of *Digbie*, through the blindneſſe of his bewit-

ched witte, that to bring the kingdomē into the popiſh Idolatrie, hee cared not to roote out all his poſteritie.

Oh the miſery of theſe blinded people, forſake the true God of heauen and earth to ſubmit their ſeruice to the Deuill of the world, be Traitours to their gratious Princes to ſerue a proude vngratious prelate, looſe their lands, goods, begger their wiues and children, looſe their own liues with an open ſhame, and leaue an infamy to their name for euer, onely to obey the command of a cunning Foxe, that lying in his denne praieth on all the geeſe that he can light on, and in the proude beliefe to be made Saints will hazard their ſoules to goe to the Deuill.

But how many millions hath this Deuill inchaunted, & how many kingdōes hath he ruinated, and how many maſſacres hath he plotted, and how many ſoules hath he ſent to damnation? God for his mercy cut him off or open the eies of all them Chriſtian princes, that they

may

may agree together and pull him down. For during his pride, Princes that are of his Religion, will bee but as Copie-holders to his Countenance, Souldiers that fight not vnder his banner, shall bee as shake-rags to his Armie; Lawyers except they pleade in his right, shall haue but curses for their fees: Diuines, if not of his opinion, shal be excommunicate out off his Church, Merchantes that bring not him commodities shall keepe no shops, in his Sanctuarie, nor Beggars that pray not for his Monarchie, shall haue any almes in his Basket: and therefore I hope, that God will so wipe off the skales from the eyes of the blinde; that both one and other, Souldier and Lawyer, Diuine and Laye man, rich and poore, will so lay their heades, their heartes and handes, and their purses together, that where as hee hath beene long in rising, and could not sitte fast, when hee was vppe, shall take a fall

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of ſodaine, and neuer riſe againe, when hee is downe: to which praver, *I* hope all true Chriſtians will ſay *Amen.*

*FINIS.*